1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom



Bartlett's observations on hairdress among Pima and Maricopa confirm my information. "Nothing is worn on the head [by women], nor is the hair ever tied up. In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. . . . . The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down on their shoulders. They also have a large woolen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. . . . . The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban." He also described the hairdress of a war party: "Some had them [their head dresses] plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down their backs with bits of scarlet cloth, but more of them with the richly-figured sashes of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular of their appearance, wore it clubbed up in a huge mass."[17]

Font declared the coiffure of the Kaveltcadom-Maricopa of Gila Bend the same as that of the Pima, which he described as follows: "The coiffure which the men practice with their hair is peculiar. They take a woolen cord, thin like the finger and long like a halter rope. Doubling it up they insert it in the hair. With the long end they tie it together and twist it over the head from the left side to the right, and then secure it with the loose end, giving it one or two turns around the head. In this way they carry on their heads a crest like a crown, in which they insert their feathers, little sticks, and other ornaments. The women wear their hair hanging down their backs and over their ears, banging it in front even with the eyes or the eyebrows."[18] I interpret his description of men's hairdress as a band twined into and wound around a mass of braids, themselves wound around the head.

Infants of both sexes had their hair singed all over the head with a little firebrand. This was done only by a person having nice thick hair, presumably so that the child's hair would also grow well. When a boy was two years old, a man who knew how was requested to trim it. He singed it short on the crown in a counter-clockwise spiral, leaving the forelock to be cut off at the

[17] Bartlett, *Personal Narrative*, II, 216, 228–30.

[18] Bolton, *Anza's California Expeditions*, IV, 49, 52; cf. Russell, *Pima Indians*, p. 159.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



warps. They were cut off even with the warp-end fringes, then three or four of the outer warps were rolled with them on the thigh. Since I desired to acquire the uncompleted specimen, these final stages were not observed. In two specimens purchased, the fringes are twisted three to six together and sometimes knotted as well.

The designs on such bands were very simple: longitudinal and transverse lines. Since this is "warp weaving," in which the warps form the surface pattern, longitudinal lines predominate. Plate X shows cradle bands, which by their decoration indicate the sex of the cradled child.[14]

Blankets were woven in essentially the same way as the cradle bands. It is likely, however, that instead of warp weaving, these were in tapestry weave, i.e., with the soft fluffy weft completely concealing the warps, or in tabby weave, with the tension of the warp and weft about equal and each showing equally. At any rate they were much coarser fabrics, decorated only in the side selvages. The weaving was simple checkerboard with no twilling.

The blanket loom was the same as that described. The ground where the loom was to be erected was first prepared by spreading clean sand over it, or by sprinkling water, beating it hard and sweeping it. This was to prevent the fabric from being soiled. Four stakes, three inches in diameter and eighteen inches long, were driven six inches into the ground. Warp bars were bound near the top of the stakes with willow twigs. Both stakes and bars were prepared from the tough inner wood of the giant cactus.

The loom was warped exactly as the band loom, the warps crossing in figure-eight fashion. Normally only white yarns were used for blankets, but those who desired added several dyed warps (red and black) at each side to form decorative selvages. (This suggests that the technique was not tapestry weave, else the colored warps would not show.) Information conflicts here: Kutox, who was probably right, mentioned these colored borders, Last Star denied their existence.

The warps were fastened together at each end by a string

[14] Specimens in the Washington State Museum: *a*, 2-11913C; *b*, 2-11923; *c*, 11914D.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE X

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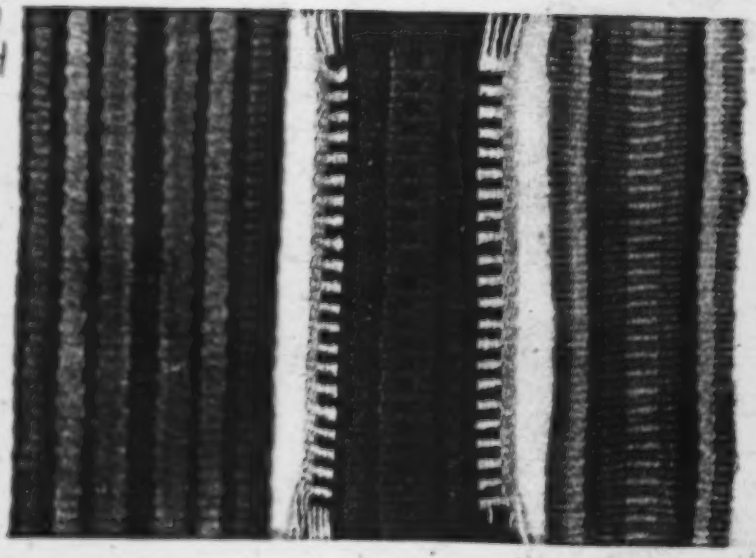

a b c

WOVEN CRADLE BANDS
(*a*, Girl's; *b*, boy's; *c*, sex unknown)

[FACING p. 121]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



285 [177] [415] Recently a large storage basket (kwĭltŭ'n) for beans, corn, and wheat was imitated from the Pima. (In earlier days storage was in large pottery vessels.) Such baskets have rounded bases, with their sides tapering to a mouth but half the basal diameter. One specimen was thirty inches tall; its greatest diameter, near the base, the same; its mouth fourteen inches across. These were coiled on a foundation bundle of the longest wheat straws obtainable, the sewing element being strips of willow bark. The space between stitches was equal to the width of the sewing element. Since the foundation was about one half inch diameter and the bark strip nearly as broad, the result was a checkerboard pattern over the whole surface. Coiling of the base proceeded counterclockwise (looking into the basket), presumably on the near edge with the free end of the foundation to the right. When the side had been built up to a height of about a foot, the basket maker seated herself inside to work. This would bring the free end to her left. This basket was identical with those figured for the Pima by Russell and Kissell.[17]

[171] [415] Huge nest-like storage baskets or granaries (sakwi'n) were made, which were identical with those of the Pima in shape and technique of manufacture.[18] These were cylinders, three to five feet in diameter and somewhat less in height, without top or bottom, but set on a crib-work platform and covered with arrowweeds (see p. 90). The technique was a crude coiling, the material arrowweed. They were woven counterclockwise, working at the outer face on the near edge. Such granaries were constructed by both men and women.

[462] [415] A sifter (caxara'c) was elliptical, shallow, and about a foot long. Thin willow twigs laid transversely and longitudinally were bound to a willow hoop.

[854] Basket technique was also used in the manufacture of cradle hoods.

[17] Russell, *Pima Indians*, p. 144; Kissell, *Basketry of the Papago and Pima*, pp. 184–85.

[18] Kissell, *op. cit.*, pp. 172 f., esp. p. 178. Bartlett mentioned only the type described in the preceding paragraph for both Pima and Maricopa, not this nest-like granary (*Personal Narrative*, II, 235).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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845 apply only to twins as children, for aged Kutox told me he had twin younger brothers, the one surviving being now an old man.

J——, his older sister told me, is said to be from the village of twins. At birth he was so tiny they did not think he would survive. When he was four he was hardly bigger than a baby of six months. His mother took him to all the shamans, who could do nothing. Finally she applied to one married to her mother's sister. He declared he had seen this boy in his dreams. He directed, "Bring the boy, and let him stay a month if he likes me." The old shaman told them to give the boy everything he wanted, which they did. The old man gave him a horse. When the boy wanted a new horse, he would say, "Take the old horse back," which meant that the shaman should give him a colt, which he did. J—— is now a strapping six-footer of thirty.

A curious point was that the first born of twins was called the younger. The reason given was that one always let a child, a younger person, go through a doorway first. The twins called [601] each other in this fashion younger and older brother.[1] It was absolutely necessary that some such decision be made, considering that age distinctions figure at every turn in the kinship system.

163 845 Plural births other than twins were unknown to my informants. Mrs. Redbird knew of three cases of twin births among people now living, a number which might have been predicted in a population of less than three hundred. Twins were called xavŏ'kc, "two."

847 It is difficult to tell how frequently abortion was practiced in the old days: it is common enough today. A cloth was tied tightly around the abdomen, draughts of a boiling hot tea made of iciu' (a plant growing near the river) were taken, and the constricting process repeated until the embryo was killed. (My informant had never heard of pressing the abdomen on a rock.)

854 [462] The cradle was prepared before the baby was born. Women gathered the materials for it because they knew best what the size should be, but men always put the frame together since they could lash it more tightly. Various women might prepare its several parts, which were assembled by some older woman of the family. It was distinctly preferred not to use a cradle that had belonged to some other woman. A cradle might be kept for the successive use of one's own children, or one gotten from a near

[1] This explains why twins in the myths are called older and younger brother.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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PLATE XV

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CRADLE AND HOODS

(*a*, Assembled cradle; *b*, frame; *c*, mattress; *d*, hood; *e*, girl's hood; *f*, *g*, boy's hoods)

[FACING p. 315]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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relative. If the older child had been sickly, however, it would be kept for a long time before it was used again. A second, larger cradle, of exactly the same type was made when the first was outgrown after two or three months.

The cradle was the flat carrying-board of the type used on the lower Colorado River: a narrow arch with long parallel sides to which transverse rods were lashed and provided with a broad hood of basketry. The supplemental articles needed to cradle the child were a bark mattress, a pad to go under the shoulders, cloths with which to wrap the infant, and two bands to bind it to the cradle frame (Pl. XV).

The cradle showed the sex of the infant at several points: by the spacing of the cross-pieces of the frame, the decoration of the hood and the objects tied to it, and the design of the upper binding band. As a matter of fact, they used what they pleased in assembling a cradle. A specimen in use for a little girl, which I bought,[2] had been made for an older brother. It had a boy's frame, while the hood and band were those of a girl. But it lacked the extra mattress required for a girl.

The arch of the frame was tough mesquite root, bent into shape and tied until it dried. The transverse rods were arrowweed, lashed to the arch and wrapped with split small roots of mesquite, chosen because of its strength. These rods were not long enough to rest on the arch, but lay between its side arms. The lashing passed twice around one arm, was wrapped around the rod for its whole length, wound twice around the opposite arm, and the free end tucked under the lashing (Pl. XV, *b*). A man was requested to lash the rods since it took great strength to get the lashings taut. The number of cross pieces depended on the sex of the infant: for a boy these were seven or eight evenly spaced; for a girl one less, leaving a wider space about the middle of the frame, so that the girl would grow up to have fleshy buttocks.

The mattress was made of broad strips of willow bark arranged in three bundles, each bent in an arch and tied (Pl. XV, *c*).

[2] Washington State Museum, No. 2-11913.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



854 Each bundle was wound with bark for some distance at its middle, its long ends falling free. The bent bundles were arranged concentrically and bound to one another only at the sides. This point should lie behind the infant's shoulders. The mattress was placed so that the outer loop did not reach quite to the arch of the frame and the loose ends hung beyond its lower end.

[856] An elongated pad was placed on the mattress behind the baby's shoulders "to keep them straight." This is now made of cloth and probably was in earlier days. It was a wound ring stretched so that its sides met (Pl. XV, *a*).

Two binding bands were used; the upper broad, woven (see p. 115), and bearing a design to indicate the sex of the baby, the lower narrower and braided of cotton cords or willow bark. The upper band was always fastened by its fringes to the side bar of the frame to the left of the infant between the first and second cross-pieces (Pl. XV, *b*). The bands were wrapped spirally downward to the left, making a single bundle of baby and frame. The designs of the upper band are shown in Pl. X.

285 The cradle hood was a broad basketry hoop of twilled weave
854 (Pl. XV, *d*). The material for warp and weft was the bark of willow twigs, stripped off to the correct width and length. (In winter the twigs had to be boiled to loosen the bark.) Its manufacture was not observed, but it seems that the weft was continuous; the long unwoven portions of warp at each end were lapped, divided into two bundles, and each bound separately. The decoration,
531 varied to show sex, consisted of concentric lozenges containing a
562 central spot, separated by chevrons, diagonal lines, or zigzags.
854 These were produced by twilling. A curious feature is that the
[285] design was accentuated by painting with white, yellow, and red, leaving portions of the surface in the natural olive drab (shown diagrammatically in Fig. 13). The hood for a girl had lozenges in the median line, separated by chevrons placed transversely, the ends of which turned back from the margins of the hood (Fig. 13, *a*).[3] A boy's hood had oblique white lines reaching from one

[126] [3] The specimen illustrated in Plate XV, *e*, was made incorrectly. It is not quite broad enough, so that the ends of the chevrons do not turn back.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



edge to the other: by their intersection the lozenges were set off (Pl. XV, *f* and Fig. 13, *b*).[4] Another hood (Pl. XV, *g* and Fig. 13, *c*), which I obtained from a trader, may be that of a boy. Objects distinctive of sex were also tied to the top of the hood: a tiny bow and arrow for a boy; for a girl a little string of beads fas-

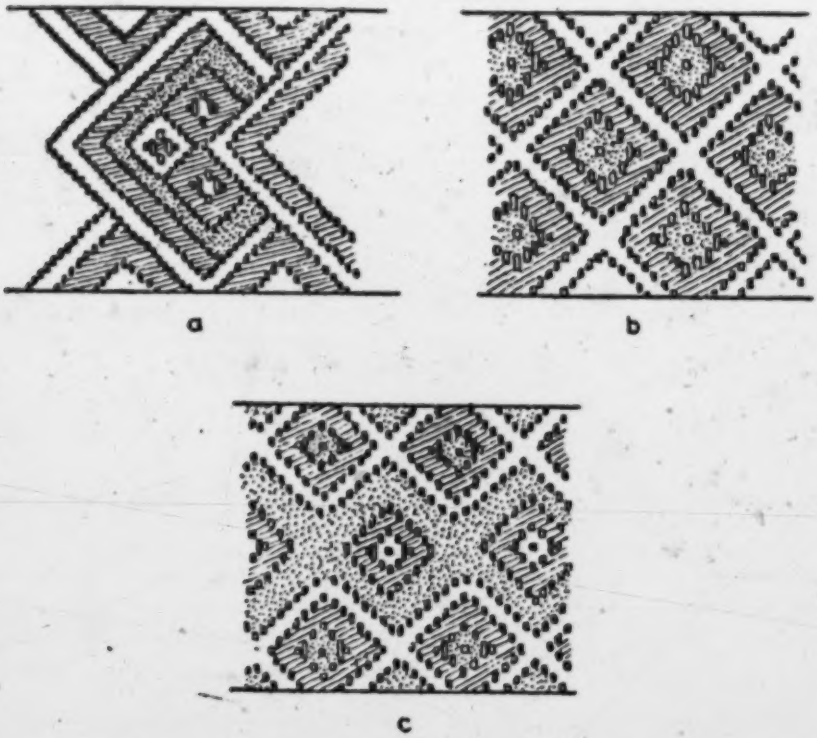


FIG. 13.—Color schemes of cradle hoods (*a*, girl's; *b*, *c*, boys'. Cross-hatching indicates red; stippling, yellow; blank, white; indicated stitches are natural olive drab).

tened along its periphery. The hood was not tied to the frame. It was set on the frame so that the uppermost crosspiece came between the two bound bundles of warp ends, where it was held by the upper end of the mattress resting on them. Since contact with the Mexicans, a red cloth was procured to throw over the

[4] Washington State Museum, No. 2-11915.

1:Spier E-5 (1929-1332) 1933 NT15 River Yumans NT15
Maricopa



854 hood to shade the baby's face, but in earlier times they relied on [177] the broad hood alone.

To wrap the baby in its cradle, it was assembled as follows: the hood was set in position, the mattress laid on the frame, and the pad placed where the shoulders would come. At least three small cloths were needed to wrap the baby; usually four or five were used. The first cloth was spread over the mattress and pad so that its upper margin would come above the baby's head. Others were wrapped about its body, up to the arm pits, leaving the arms free. The final cloth, spread over the infant, was tucked in at the sides to hold the arms down. The upper band was wound spirally downward to the left around both the baby and the frame, its end being tucked under itself in back of the cradle. The lowermost cloth, lying directly on the mattress, was drawn up between the legs, the cloth and bark on each side was lapped over the top of the legs, and the whole bound by the lower band which passed around the calves and the frame. This band was wound and fastened exactly like the upper band. No absorbent was put in the cradle to take up urine. When the willow mattress was soiled, it was soaked and hung up to dry. A single mattress was used with a boy baby, but two were alternated for a girl.[5]

The cradle was used until the baby was more than a year old. [482] They said that a child strapped in a cradle was more easily carried. Further, that a cradled child would not cry, the reason be- [827] ing that the navel was strapped down: if a child cried the navel would protrude. They tried to ignore crying in order to train the infant. Most of the time the cradle lay flat on the ground or in the swing (to be described shortly), but it was sometimes set upright so the baby could look about. A baby was not allowed to 856 sit up until it was three months old, nor to stand until eight months. If they were allowed to sit up too early, their cheeks would sag below the chin, and if stood up too young, they would become bowlegged. If, when the proper time came, the child did not stand readily, a shaman was called to suck its back and breast so that it would not become feverish.

[5] Which seems the direct contrary of physiological necessity.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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The cradle was carried about a great deal, not used as by Zuñi and Havasupai, e.g., primarily as a convenient place for the child to sleep. It was carried lying flat, either balanced on the head or under the arm supported on the hip. For the first two months, it was not carried on the head, because that would make the navel sore, they thought. It was not only customary to balance it on the head without holding, but it was sometimes even perched on top of a load carried on the head, e.g., on an overloaded carrying basket of mesquite beans. Under the arm, the cradle lay flat with the infant's head forward. It was never stood upright on the hip. It was not provided with a carrying-strap, because it was never transported on the back.

Bartlett remarked (1852):

> I have seen them [women] in camp with a basket of green corn on their heads, and on top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body.[6]

Women were seen rocking cradles in a characteristic fashion. The woman, seated on the ground with her legs straight out before her, ankles crossed, laid the cradle crosswise on her lap. She first rocked it end for end with her hands; then continued the motion by slightly lifting the thighs alternately.

At home the baby was kept in a swing, whether in its cradle[7] or not. This was made in the manner of the Pima:[8] a doubled mescal fiber rope was fastened between two posts of the house or shade, with a cloth folded securely over its two halves. Baby or cradle was laid flat on this.

The mattress was always kept under the small of the baby's back, in or out of the cradle, until it was six months old, so that it would not become humpbacked.

When the cradle was outgrown, it was kept for the next child or given to a relative who had need of it. Should the infant die, the cradle was broken up and buried close to the spot where the corpse was cremated. The cradle itself was not burned.

The several parts of the cradle were named as follows: haʊi'k,

[6] Bartlett, *Personal Narrative*, II, 231, 253.

[7] *Ibid.*, p. 254. [8] Russell, *Pima Indians*, p. 156.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa



192 cradle; tima′, the arched frame; hate′ʀĕk, crosspiece; upui′, mat-
854 tress; yaltŏxka′c, shoulder pad; capu′ʀ^a, hood; xa′a′p or tcuxwĭ′l, the woven upper band; himĕmate′ʀ^a, the narrow lower band (hime′, leg); yăltăpai′, the outside wrapping cloth (the other cloths having no names).

862 Children were weaned when more than a year old. They would take the breast even when several years old. There is a little girl today still nursing at six years. No special diet was prescribed for weaning.

482 An older child was carried on the small of the back supported
854 by a wide cloth tied around the bearer's waist, or astride the hip (without the cloth). I saw an old woman kneeling at work, grinding on her metate, with her twenty-month-old grandchild asleep in a cloth on her back.[9]

### CHILDHOOD

861 The real training of children was naturally largely casual encouragement in learning the tasks of later life. What little conscious training was indulged in was formal, and consisting largely of admonitions, was probably wholly ineffective from a pedagogical viewpoint.

865 They attempted to ignore a crying child, and probably as individuals with sound nerves, the result of normal healthy lives, succeeded as well as anyone could. It was said that children did
867 not cry much. A boy would be told to be brave, to stand anything. Children were told to behave and to be kind to everyone. They were taught never to answer a scolding and were forbidden to ask questions. They were not spanked, but shaken by the arm until they cried. Should the child still misbehave, the parent would say, "I am going to call So and so (a great warrior) and have him pinch you hard."

861 The foregoing sounds like our own ideal, but there is this important difference: that the Maricopa, so far as I could judge, actually achieved results. Like all Indians with whom I am acquainted who are still living more or less in the old style, these

[9] There was no purification rite for a young child as among the Pima and Papago (Russell, *Pima Indians*, p. 187; Lumholtz, *New Trails*, p. 351).

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429



Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-